1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

531 Moccasins and mittens are usually decorated by being trimmed with strips of raw or tanned fur (rabbit, fox, or beaver) or by the addition of an embroidered floral design. Slipper moccasins may be decorated with a second tongue of white caribou hide or a piece of colored velvet sewn to an underlying moosehide or canvas tongue. The cuffs are sometimes bordered with embroidered pinked black velvet or dark blue dowskin cloth about an inch wide. The principal embroidery stitches are the outline, cross, and chain stitch. The first two are used for floral designs, while the latter is employed to embroider borders along the upper and lower edges of the cuff trimming on slipper moccasins. Since the war it has been difficult to obtain glass beads, so that beadwork designs on moccasins have been largely replaced by silk embroidery. Native and even purchased parkas are trimmed around the hood and cuffs with fox or wolverine fur, the latter being preferred for this purpose because it does not frost. In general, clothing decoration is limited.

515 Men shave once or twice a week. Some of the younger men several times sought to
302 encourage mustaches during the period of field work, but only two older men permanently displayed this feature. Men's hair is cut by anyone who owns shears and clippers. In winter the hair is allowed to grow long and thick, and the only attention it receives is a casual morning combing.

302 Women do not comb their hair while traveling, but in camp and at the trading post the younger women exhibit considerable consciousness of their coiffures. A favorite headdress is to wear the hair rolled over the forehead and sometimes all around the head (Pl. 1, a and b). The rolls, however, are uneven and wisps of hair are always falling loose, even the ribbon or rag used to keep the roll in place being exposed at many places. Many young girls comb the hair straight to the sides and allow it to fall over the neck (Pl. 3). Older women dress the hair by braiding it and putting it up at the back of the head, or by parting it on one side and pinning it at the sides with bobby pins and barrettes.

Cosmetics gaining favor include lipstick, powder, nail polish, and perfume. Since the local selection of lipstick shades is limited, no effort can be made to match it to the shade of complexion. The same lack of matching enters into the use of nail polish, which is often crudely applied and not given sufficient chance to dry. A popular amusement of girls is to paint the fingernails of men, boys, and very young children. Perfumes are in great demand among girls and women. Cosmetics begin to be used at about the age of thirteen or fourteen; older women, beyond the age of thirty, are little interested or experienced in this behavior.

ROUTINE OF LIVING

512 Discussion has ranged through the principal economic techniques by which individuals adapt to the environment to secure the satisfaction of their needs. Certain residual needs, rest, cleanliness, and elimination now remain to be considered. Following this material we will examine the effort and motives which underlie the technical activities that have been described.

512 In summer young people tend to rise late, after ten or eleven o'clock, and seldom go to
513 sleep before midnight. Unmarried boys keep even later hours, with darkness assembling in some camp to play cards, strum guitars, and wait until the older people have gone to sleep; then they begin to tease the unmarried girls. On a night when there is a dance, young mar-

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

857 231 them, and sometimes inflict blows without cause. Horses are also plagued and teased by boys whenever the opportunity presents itself. This sport leads to punishment when it results in complaints to parents from the animals' owners, who fear that the teasing is making the horses too shy. Older boys, from ten into adolescence, take keen delight in riding bareback along the river road and directing their mounts into a cluster of girls.

857 529 From five to six boys often make crude rolling toys out of the cover of a vacuum tin. The disc is nailed to a willow or poplar stick and the nail bent where it emerges from the other side (Plate 10, a). The child runs pushing the wheel before him. Youngsters try to cut thin brush with axes, explaining that they are cutting trail. In winter children, ranging in age from five to late adolescence, enjoy sliding down cutbanks to the frozen river on toboggans or small sleighs made by older uncles or parents. Only the bitterest cold interrupts this sport. By seven or eight, boys make their own slingshots, to use in shooting at trees and birds. Boys of twelve are sometimes seen testing their strength picking up heavy weights and trying to lift the nailed boards of a table top. This is also the age for target practicing with .22 caliber rifles, although hunting for small game has already begun.

857 531 532 In contrast to boys, girls generally play less impetuously and more quietly. Some examples of girls' activities have already been given. In addition the girl's fondness for representative and decorative art must be mentioned. Most girls have copybooks of crayon colored drawings, many of them conventional floral patterns such as are embroidered on moccasins. Sometimes street scenes from illustrated magazines are copied. With a stick, a girl draws extensive curvilinear designs on the level snow of a frozen lake. Another popular activity of older girls is to cut masks out of paper bags. These are bizarrely outlined and colored with lipstick and charcoal, and worn to visit neighboring camps or cabins, whose occupants the children try to frighten.

857 Boys of five and six often make themselves nuisances by teasing older girls. Such teasing leads to pushing and wrestling in which the older girl's strength often succeeds in defeating her tormentor. Teasing between the sexes continues to puberty (when it gives place to sexual provocation), and is usually conducted in a spirit of fun rather than with any intent of serious aggression.

866 Following the period of infancy and, as we will see, arising partly out of the emotional rejection to which the young child is subjected, there develops in children a sense of youthful responsibility, independence, and self-reliance such as is noticeably lacking among children in western society. Many attitudes of parents go to sustain these character traits. People rarely condescend to children. There is little encouragement of make believe play, even a youngster of four or five may be told that he will never catch anything by fishing with an unbaited safety pin. Parental attitudes are also not designed to encourage dependency trends. Although the child is dependent on the parents for all the necessities of life, it is rare for the latter to stress this dependence except in order to reaffirm their dominance in the socialization process. Often parents stress their dependence on the child, the need for his help in the present and the importance of his economic role in the future. In carrying out parents' wishes, children are not exposed to suffering loss of dignity or self-respect, such as might arise were ridicule and humiliation features of the socialization process. The independence of the young child is not frustrated by confronting him with autocratic demands to do

Blankets

352 [136] Blankets and bedding for lying on consisted of all kinds of large or hairy skins sometimes sewed together, caribou, moose, bear, goat, sheep (caribou, bear and sheep most commonly used). Buffalo was used long ago before they became extinct in Tahltan country. All kinds of robes were used as covering.

CEREMONIAL AND DANCING CLOTHING

292 294 631 Every one aimed to dress in his or her best at all gatherings, feasts, dances, celebrations and ceremonial affairs. The clothes worn by some were merely Tahltan clothes of a fancy kind, viz., the best a person had as to newness, cleanness and richness of ornamentation. Most people had some garments of good quality on which considerable labor had been expended in fancy work, and some pieces exhibited the best art of the tribe in quill work, bead work and other ornamentation. These garments were kept for holidays and special occasions. However, most of the ceremonial clothing was of Tlingit type, and a great deal of it was procured ready made from the Tlingit. I did not try to get particulars regarding this class of clothing as it does not really belong to the Tahltan culture. Chief among this kind of clothing may be mentioned the so-called Chilcat blanket. All the wealthiest Tahltan acquired blankets of this kind from the Tlingit, which were used by them on ceremonial occasions. A kind of apron or skirt and a kind of shirt or coat, all of similar materials and weaves were also in use. Some cloaks or mantles and capes of Tlingit manufacture were also used; also short leggings with horizontal fringes, belts, necklaces and many kinds of head dresses. Among the latter may be mentioned the North Coast head-dress set with sea-lion whiskers, having a carved mask in front and a train of ermine skins behind. These were used by men. 439 292 Blue woolen blankets and cloaks bordered with red cloth and ornamented with pearl buttons or with shells became very common in later days. Sometimes the buttons were arranged so as to form realistic figures of animals, etc. They were used by both sexes. Among what seems to have been head wear of their own manufacture were fur caps and headbands of fur and occasionally of embroidered leather, some having pendants of skin fringes set with feathers in various fashions. (See Nat. Mus. specimens Nos 28, 29, 30, 31, 32.) There were also different kinds of caps made of red and other cloth also decorated in various ways

with feathers, caps made of head skins of large animals retaining the ears and sometimes small horns. (See Emmons Fig. 8), narrow headbands of twisted velvet off caribou antlers (National Museum specimen No. 34) and others of twisted fur and twisted bird skin, and large grizzly bear claws set in the form of a crown. (See Morice Fig. 172). These may possibly have been of Coast origin. No eagle or hawk feather bonnets of the same styles as used by the plains and plateau tribes were in use, the only approach to them being a head band set with large or small standing feathers in the form of a crown and ornamented with ermine skins and tufts of small feathers. This head dress may have been the same or very similar to a kind used by the Carriers (See Morice Fig. 165). It may or may not have been of Coast origin.

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Possibly of native origin were robes and cloaks of fur, blanket, etc., ornamented with animals teeth and claws either as pendants or sewed on in rows. Also requiring mention are various kinds of belts, shoulder straps or sashes, pouches and knife cases, much used as parts of ceremonial costumes. Many of the belts were of red cloth richly embroidered with beads. Others of leather were embroidered with bead or quill work. Some of the belts had long fringes decorated with shells (Emmons figures a ceremonial belt of the Tahltan which is probably of Kaska or Liard make). Shoulder straps or sashes consisted of wide strips of red cloth richly embroidered with beads etc. Two were worn, one over each shoulder. Sometimes their ends were confined by the belt. These may be survivals of the straps of the shot pouches and powder horns formerly worn over the shoulders. The ceremonial pouches seem to be survivals of the fire sacks and the shot and bullet pouches. The pouches are often small and of little utility. On the outside they are covered with solid bead work. The carrying straps are also beaded and resemble the belts and shoulder sashes. Knife cases are often of embroidered red cloth and hang around the neck with straps of the same material. Some cloth necklaces or breast pieces were used. These were covered with embroidery or with rows of shells, etc., one above the other. Some had pendants. Their shapes varied. Some were crescent shaped and may have resembled a similar object in the ceremonial costume of the Carrier (See Morice Fig. 167).

Some embroidered collars, close fitting to the neck and having long fringes often strung with shells, etc., were also in use. These may have been of Tlingit origin. Tassels of leather were fairly common on some

292 294 531 ceremonial clothing and some tie strings ended in tassels. It seems no tassels of dyed hair were used. Tassels were frequently ornamented by wrappings of porcupine quills in different colors.

ORNAMENTATION OF ORDINARY CLOTHING

291 294 531 According to my informants, in older times every day clothing used when working, hunting, etc., was on the whole plain; very little of it had any embroidery. Articles of clothing ornamented with rich bead and quill embroidery etc., were kept for holiday dress and used at dances, etc. Young people and wealthy people had more ornamentation on their clothes than others.

Moccasins

The common ornamentation of moccasins consists of embroidery on the tongue and along the seam bordering the latter. A very common method is to cover the tongue with red or blue cloth and border it with two to seven closely connected and parallel lines of beads in different colors. Frequently the same number of lines of silk embroidery is used instead of beads. Three seems to be a very common number of lines to use in this margin. The lines are in alternating colors or they may be of varied colors. The former method is most common. Sometimes the border is composed of silk work in two or more colors, the threads or stitches crossing each other as in quill work. Occasionally the border is of quill work in two or more colors. Instead of cloth the tongue itself is often ornamented with bead work (very rarely silk work or quill work) forming open designs where the surface of the tongue is the field. Only very rarely does the beading cover the whole tongue and appear as a field for designs. In all cases the ornamentation is done directly on the skin. I have not noticed nor heard of its having been done on strips of skin etc., which were later sewed on the moccasin. Many moccasins have plain tongues, the only ornamentation being the border embroidered with bead, silk or quill work. Piping of skin or of red cloth is frequently used in all the seams of moccasins. This piping is always cut close. This is the only ornamentation which occurs on the front or toe seams and heel seams of moccasins. The top seam connecting the foot and legging pieces of the moccasin is often ornamented by piping of leather or of cloth. The piping here, instead of being cut close to the shoe,

is cut generally one to two and a half inches from it so as to form a fringe or flap surrounding the foot and reaching the tongue on each side. When of leather, the edge of the flap is generally pinked or cut in a very short tooth-like fringe or in a series of square notches made by cutting out each alternate piece of the fringe between cuts (see flap on Yellow-knife moccasin, Hatt Fig. 18). When of cloth, the edge of the cloth is often bound with braid or ribbon. Occasionally the flap is of leather and covered with cloth. Usually leather flaps are narrower than cloth ones and have no ornamentation other than the pinking. Cloth flaps, are usually wider and are often ornamented with bead embroidery, either only as an edging or as an edging combined with open designs covering more or less the entire flap. I have not seen or heard of quill work occurring on these flaps, and it seems silk work is also rare. Most flaps are left loose and hang down as a kind of fringe concealing to some extent the laces at the sides of the moccasins. Others have their lower edge stitched down to the foot of the moccasin. In this case there are no side loops on the moccasins, or in other cases they exist but are not used. All informants agree that piping cut close is old, and most of them think the rather narrow pinked flaps of leather on moccasins is old. On the other hand they consider that wide flaps which are embroidered are comparatively modern and likely came in with the traders. They do not seem to think that the cloth flap is an adaptation from the leather flap which has come in with the advent of cloth and beads. However this may be, these flaps, both of leather and cloth, are particularly common on moccasins of a number of Athabaskan tribes and the Tlingit. It may be remarked that slipper moccasins, which lack uppers, are nearly all provided with flaps of considerable width. As a rule these are stitched down on the moccasin, but some are loose, excepting their upper edge where they are generally enclosed in a binding of colored braid or colored ribbon procured from the stores. Sometimes fur and rarely bird skin are used instead. Leather flaps on slipper moccasins are rare, nearly all flaps being made of red, blue, and black cloth. Sometimes the edge of the cloth is cut in wavy lines with or without pinking, and occasionally two or more layers of cloth of different colors are laid one on the other and the edges of some or all are pinked.

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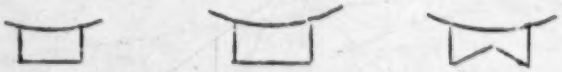
Rarely the uppers of moccasins are pinked around the edges but they are never ornamented in any other way. Moccasins were not set with cut fringes like those of leggings etc. and it seems appliqué work was never used. A very few moccasins had wrapped quill

291 work laid over the tongue seam instead of cross quill
294 work. It seems a narrow piece of skin was used as
●531 foundation and this stitched on. This was quite rare, and it is uncertain whether it is really very old. It resembles somewhat the horse hair embroidery of the Interior Salish.

Trailers were seldom cut in an ornamental way by the Tahltan; in fact most moccasins had none, as they were cut off even with the shoe. Rarely they were stitched up on the heel of the shoe. A few were retained full length, generally projecting half an inch or so. Most of these had square ends. The only other forms I have seen or heard of are as in the sketch below.



Some of the most fancy moccasins, besides having the usual embroidery on the tongues, were further ornamented with beaded designs all over the fronts.

Boots were ornamented along the big seams with cut fringes ½ to 2½ inches long on the seam following the outside of the leg. If the fringe was short, about 1 inch in length, it was pinked instead of being cut in the ordinary way. Sometimes, instead of the piping being left long to form a fringe, it was cut flush with the surface of the boot and the seam ornamented with quill work. It seems that as a rule if fringes were used there was no quill work and vice versa.

No painting or staining was done on moccasins or boots.

Body Wear

Leggings and pants were ornamented in the same way as the leg of boots. Shirts of men and dresses of women were also ornamented in the same way. If the piping forming the fringe was comparatively wide or long it was cut, and if comparatively narrow it was pinked. If cut flush with the garment it was covered with quill

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embroidering. Some fringes had alternating parts pinked and cut. According to my informants fringes were never long and never finely cut, as was often the case among the plateau tribes. Among the latter, fringes were sometimes cut into fine strings, and on the whole were of much greater length than among the Tahltan and other northern tribes. Extra pieces of skin pinked, fringed or embroidered were hardly ever sewed on clothing for ornament. Some men's shirts and women's dresses had extra pieces sewed on the opening in front which were pinked or fringed, but these were for utility rather than ornament. Sometimes part of a fringe was cut and part pinked, these alternating. Some fringes on shirts and dresses besides being pinked were further ornamented with punctures. These generally consisted of small round or triangular holes. 291 294 531

A shirt or dress with fringes usually had no quill work ornamentation and vice versa. Fringes were never cut very fine. This holds good for ancient times as well as lately. Ornamentation by fringing was more common on men's shirts and less common on women's dresses. Most of the latter, instead of fringes, had quill work embroidery along all or most of the seams. Many had also some embroidery, generally stripes, on the front and back of the dress above the waist and at the neck and bottom. No fringes of thongs like those so common on women's dresses of the plateau tribes were used.

Handwear

Mitts were sometimes ornamented with fringes and pinking along the seams. A few had embroidered stripes of quill work on the upper parts. At the present day the upper or cuff parts of mitts and gloves of the high or gauntlet kind are frequently richly ornamented with bead and silk embroidery, red cloth, etc., and the strap connecting the mitts, if of colored yarn, is embellished with tassels of this material. Mitten straps of leather frequently had the edges pinked for ornamentation.

Headwear

It seems there was little ornamentation on caps, hoods and headbands. Caps, or rather hoods, used by women and girls were often trimmed in front with strips of fur of different kind from the body of the hood. These were more or less ornamental. Headbands made of entire skins of small animals retained the feet and tails

291 these being retained for ornament and worn at the side
294 or back. Men's caps were occasionally ornamented with
small bunches of feathers sewed to the front or to one
●531 or both sides. A few headbands were also thus ornamented. A great variety of caps ornamented with ribbons, colored cloth, pearl buttons, shells, feathers, beads, teeth, etc., are in use but they belong to the ceremonial dress.

Robes

Robes were ornamented in various ways. Sewed rabbit skin robes often had the skins arranged according to color in various ways so as to give a striped or other effect. Sometimes the white skins were grouped in one area, the darkest ones in another and the medium or half changed skins in another (this if the blanket was made chiefly of fall skins). This method was also employed to some extent in other fur robes. In robes made of skins of small animals the tails (and occasionally the head, feet and ears) were often left on for ornament. The strips of leather forming edges to many robes were frequently ornamented with more or less quill embroidery in stripes and also rarely with red paint applied in stripes. The insides of robes often had all the seams or joinings of the skins painted red. No robes were painted with pictographs or designs as among the plateau tribes. Ornamentation of robes with pendants, claws, teeth, shells, etc., appears to have been on ceremonial pieces only. Some robes had fringes of the same material or skin which composed the robe. These fringes were short and never cut very fine.

Designs

It seems there were no designs either in quill or bead embroidery pertaining particularly to clothing. The quill designs were all geometric and generally ar-
[17] ranged in lines or narrow strips. Bead designs are chiefly floral and many appear to have been adopted from the Tlingit. As stated already, clothing was very rarely painted excepting sometimes along seams. Rarely some people made a few fanciful designs in clothing in red and black. These had no meanings or at least had nothing to
[292] do with dreams. Only shamans occasionally painted marks or designs on clothing which had connection with dreams or manitou.

Belts

A good many belts used in ordinary dress both by men and women had more or less quill embroidery on them and some had fringes or thongs along their lower edge which were strung with dentalia. Some others were ornamented with fringing or pinking only. Very few belts were altogether plain.

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PERSONAL ADORNMENT

Necklaces were formerly much used, but more by women than by men. Necklaces and collars pertaining specially to lads, maidens, widows etc. have already been described.

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It seems no necklaces of quills were used, nor others of bone tubes or copper tubes.

Some wealthy people wore large plates or pendants of copper with men's heads incised on them. These were obtained from the Tlingit and they were costly. One informant said these plates of copper were worth more than similar plates of gold would be worth now. A person owning one was considered wealthy it is said.[1]

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Dentalium shell necklaces were used by everyone. The best ones consisted of very large and ivory white shells. These were much more valuable than necklaces made of medium, small, and poorly coloured shells. The shells were strung on sinew thread and caribou string and were of various sizes and lengths. Some people used a number. It appears none of them were of breast plate form nor covered the breast in a series of necklaces connected with a single neck piece, as was common among the plateau tribes. Necklaces of lynx teeth were used a good deal by women and children. Men who had bear, wolf, beaver, etc. as manitous wore claws of these animals as necklaces. After the traders came bead necklaces came into use. Charms of stone, etc., enclosed in leather were much used as pendants. Nose ornaments were in vogue. None of them were of shells.

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[1] (The Tlingit tell a story of the origin of these copper plates. The first one was obtained by a poor man who became wealthy).

292 294 [177] its introduction. The sharp-nosed type is said to have been adopted from the Kaska and after its introduction became for a time the common shoe of the Tahltan. Later it was superceded by the shovel-nosed type adopted from the Tagish and upper Taku Indians and this kind is now almost the only shoe used by the tribe.

4) Two other kinds of snowshoes are mentioned by the Tahltan as having been in use formerly. One of these called the "duck's breast-bone nose," seems to have resembled the "shovel nose" -- somewhat in the form of the toe, but the latter was wider and less curved inwards. I did not receive [171] further information on this type of shoe except that it was also used by the Tagish formerly.

5) The other kind of snowshoe called "round or oval nose" had a frame of two sticks which were thinned and joined together with a strong lashing at the toe. The latter was wider and more rounded than the present round-toed shoe of the Kaska, which has a very narrow point. It had only one cross bar forward of the foot and two in all. It seems to have resembled the flat shoe No. 2 in every way except that the "nose" was turned up and possibly a little narrower, and the frame was always of two pieces. This shoe [171] therefore seems to correspond to the ait-za or ordinary snowshoe of the Carrier. (See Morice p. 153). It seems to be almost if not quite obsolete nowaday - but it is said to have been at one time very common among both the Tahltan and Kaska. Snowshoes of the bear foot type (See Morice p. 154, Fig. 143), according to my informants, were never used by the Tahltan even in remote times.

[531] 292 Some snowshoes especially those of women are ornamented with short tufts of colored yarn at intervals along the outside of the frame and on the "nose." It seems this is comparatively modern. (See National Museum specimen No. 37.)

292 284 The tie strings or straps of snowshoes were of thongs or strips of leather. It seems sometimes two strings were used and sometimes a single piece. The latter is said to be the oldest. The methods of adjusting and tying these straps to the snowshoe and to the foot varied in different tribes. Some informants claimed a tie exactly similar to that used by the Carrier (as shown by Morice, Fig. 141) was in use. I noticed two methods of adjusting the strings

231 and others over the portages, has kept horses in the
492 country until the present time. Although Tahltans do nearly all the pack train work and a number of them have been in constant contact with horses for years, hardly any of them have become horse owners or attempted the raising of horses. This is probably not to be wondered at considering the life of the Tahltan. Long winters, cutting of hay, infeeding interfering with trapping, soft ground, etc., /militate against owning horses;/ the country is better for dogs.

482 Previous to the use of dogs for packing and
[493] hauling, goods were transported entirely on the back, except that in the winter, when snow conditions were favorable, hand toboggans were used. The latter are still used when dog sleighs are not available. Camp materials, food, meat, etc., are still in large measure transported on the back, and parties may often be met shifting camp or on the way to hunting and trapping grounds, all members carrying loads according to their
[492] strength, from aged people to children of ten and twelve years. Of course all the dogs have packs as well.

482 Loads were carried on the head with tump-lines. Occasionally for sake of change men sometimes carried with straps passing over the chest or shoulders. The common tump-line or pack strap used by the Tahltan consists of a strip of the leg skin of the caribou or moose (generally the former) cut to an even width and dressed in the hair. Some are dressed only a very little. The strip is usually about two feet long by four or five inches in width, the narrower sizes being generally used by men and the wider by women. To each end of the strap is sewed a piece of heavy leather five or six inches in length, of the same width as the strap and with rounded ends. To each end of these is sewn a double string of caribou leather or stout thongs about eighteen or more inches in length. These strings are used for attachment to the lashings of loads or to the carrying loops of pack-bags, etc. The strings are never wound around loads as is so often the case among the plateau tribes and therefore no great length is required. With many pack straps bone stretchers are used to keep the band flat. They are sewn across the inside of the band just above or at the junction of the leather ends by thread or strings passing through holes bored on their ends. Some are simply seized in position /sic/. Most of them are made from the upper leg bones of
531 caribou of grizzly bear which are split and smoothed
482 into a flat shape. Many of these bones were ornamented

with incised designs on one side. It is said the designs have no special significance, being merely for ornamentation, each person making them according to fancy. (For illustration of these bones and their designs see illustration of 16 of them, Emmons, Fig. 12). For illustration of a packstrap see Emmons, Fig. 11. The Tahltan claim this is a woman's strap. See also National Museum specimen 40. 482 [531].

Some pack-straps were made of heavy leather throughout, but these did not differ in size and construction from those of leg skin.

At the present day Hudson's Bay sacks are sometimes used in place of tump-lines for carrying light loads across the chest or the head. Breast straps attached to bundles for carrying across the chest were made of plaited caribou strings, (three or four strands). These varied in length and the longer ones were used as dog halters and for various other purposes. In carrying they were often doubled (specimen 41, National Museum).

Many loads had breast-straps as well as head-straps attached to them so persons could relieve the strain by using one and then the other. Heavy loads were carried on the head, especially up hill or on difficult ground -- but light loads were frequently carried across the chest. Pieces of skin, blanket, clothing, etc., were often used around the shoulders, across the chest, and even across the head under the straps to relieve the pressure with heavy loads. If the material packed was hard, pads were sometimes placed between the back and the load for similar reasons.

Bundles and large bags for transportation were lashed in various ways with cords of caribou leather. Some of these lash ropes had toggles made of bones of bear and other animals which were used for hitching the rope around. These were employed for easier adjustment and releasing of the rope. Emmons describes some of the methods of attachment (see Emmons p. 52). For other common methods of lashing and adjustment see lashing as arranged on woman's pack bag, National Museum specimen No. 42 and 43. (The latter has bear-bone toggles). Small quantities of meat were carried in game bags, but large loads were done up by lashing with caribou line and carried with a head-strap. Brush was generally put between 284 482

The other style of carrier in vogue among the Tahltan was for older children. It also was of caribou or moose leather. This bag was made a little larger than the size of the child, and in construction was a little more like a real carrier. The upper edges of the piece of skin were sewed together to form a hood over the child's head. The lower part of the skin was divided in three by two cuts reaching about one third up the bag. These cuts were parallel and only a few inches apart. Narrow strip in the middle and wide strips at each side. The latter were sewed up into legs closed at the ends or feet. The narrow strip of flap was folded up over the abdomen of the child helping to keep the child's pad in place. The sides of the bag were folded over the front of the child's body and fastened with tie strings which also passed over the folded-up flap or breech piece preventing it from slipping down. Some bags had an extra piece (or pieces) sewed to the side to better cover the front of the child. These bags were also provided with loops for attachment of the pack strap. Many bags had special pack straps attached to them permanently. 854 482

Baby carriers were not ornamented very much. Some had pinking around the edges of the skin and fringes along seams if there were any. Piping of red or blue cloth were sometimes used in seams in later 854 482 531

854 482 ● 531 times. Seams were also painted with red paints. Some carriers of late have been ornamented with narrow stripes of different colored cloth or braid sewed on to the skin. (see National Museum Specimen No. 47.)

854 482 Larger children were frequently carried on the woman's back enclosed in her robe. In this case no carriers were used. The child sat on the mother's back /with his/ face towards her and legs on each side of her waist. The robe, blanket, or shawl passing over the mother's shoulders and fastened tightly around her waist supported as well as covered the child.

"Conduits" As a rule a new carrier was made for each child. A few families, however, were not particular about this, and used the same carrier for more than one or several of their children.

The Tahltan say that regular carriers of stiff materials were used by the Tlingit because they wanted their children to have straight strong backs and be of good appearance when adults. They cared nothing about the legs. On the other hand, the Tahltan cared little about the back. They wanted leg development in their children. They desired that they have long strong legs and be good walkers.

Conduits of bark, wood, or skin common in carriers of the Interior Salish were not used by the Tahltan and neighboring tribes.

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[end plate 2]

5: Teit E-5 (1912, 1915) 1956 ND12 Nahane ND12

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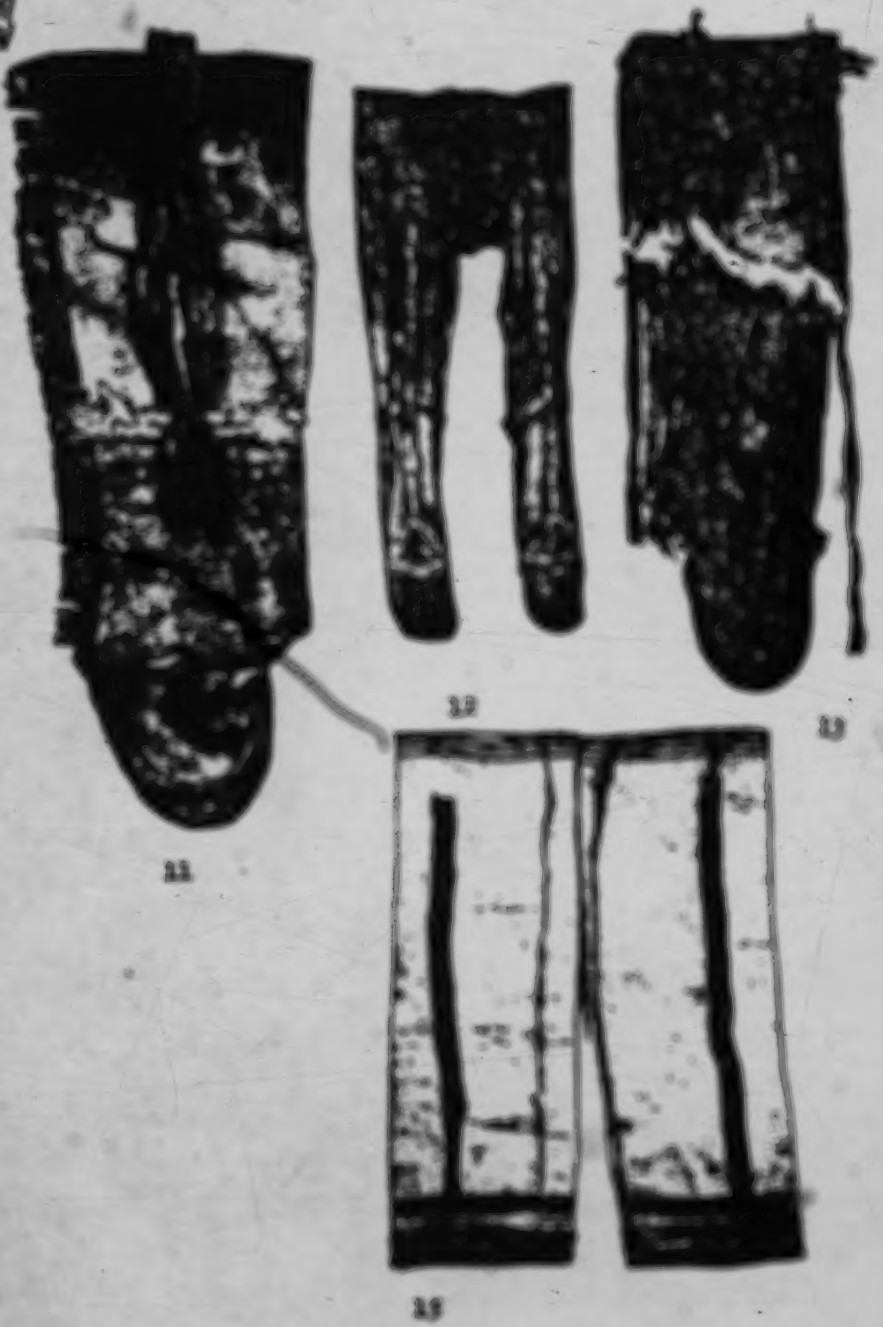
[end plate 5]



[end plate 6]

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6: Honigmann K-5 (1943-1945) 1954 ND12 Nahane ND12

Upper Liard

heavier pole was employed. In winter, brush placed under the point where a fall log 224
tested on the snow prevented this part from sinking. The pen behind the trigger stick
was also provided with spruce boughs. Beaver deadfalls, erected on land behind a beaver
house, were of the platform variety, the platform being secured to the samson post
with spruce-root line and weighted down with rocks or earth—in winter only rocks.
Ground-hog deadfalls also followed the platform pattern, the 14-inch samson post
consisting of a bent alder limb or crooked spruce root. Nets of semi-tanned skin line [286]
spread under the ice also helped to catch beaver. After the net had been set the trapper
broke down the animals' house, causing the inhabitants to flee toward the net. The
trapped beaver were dispatched after the net was raised. The suggestion that pitfalls
may have been used along the Upper Liard comes only from their mention in folktales.[9]

For hunting the Indian armed himself with the bow, arrows, spear, gaff hook, sling, 411
or club. Black-birch wood provided the favorite material for bows and, as in toboggan 322
construction, the wood that grew nearest the outside of the tree was thought to be best
suited for bending. A small amount of (inner?) bark was often left on the bow wood in
order to increase its resiliency. The size of a bow varied; a boy's reached from the ground
to just above the stomach, while a man's extended to his forehead. Fitted to such large
bows by means of a lashing that passed through two holes drilled in the stock, was a
guard about the size of a violin bridge. It prevented the bowstring from snapping back
against the fingers. A backing of tanned skin line sometimes appeared on each side of
the guard. Occasionally bows were decorated with a "peppermint stick" design applied [531]
by masking the stick with widely spaced strips of spruce bark and then drying the wood
over a fire. When dry the bark was pulled free, leaving an attractive black and white
striped effect. Double-strand, twisted, cold-weather dried babiche supplied the bow- [283]
string. The informant objected to employing sinew, claiming that this substance would
be too weak. One end of the line was knotted to an end of the bow stock, while an eye
on the free end slipped into a notch at the stock's opposite end.

A light wood, such as spruce, ranked highest for arrows. A stick cut to suitable size
was heated and then straightened by being worked back and forth in a forked stick
split a short distance below the fork. A sock cut on the rear of the shaft fitted against
the bowstring. The size of an arrow depended in part on its intended function; for game
birds 24 inches was a standard size while 3 feet constituted the size of a shaft suitable
for big game hunting. Points also varied according to function. Detachable points of
bone barbed on only one side[10] were secured to shafts by means of line. Double bone
points, the barbs facing in opposite directions, served to kill spruce hens and grouse.
Blunt-tipped shafts fitted with a quarter-inch deep notch brought down rabbits and
other small game. Finally, detachable stone points that remained in the animal after
the shaft was withdrawn or broken off were reserved for big game. To shoot fish a detach-
able flint point was provided and attached to the shaft with two feet of tanned skin
line.

[9] Notable seem to have been absent among the Fort Nelson Slave. Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* (1946), 57.

[10] Cf., Gagnon, *Jugoslav Ethnologie Culture* (1948), 80, Illustration 4.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

411 321 Bone for tips came from the lower hind leg of the caribou or moose. Eagle feathers, procured from the bird's nest, made the favorite vanes, although arrows for grouse and spruce hens might be tipped with feathers from owls. Crow feathers were avoided, it being said that they made too much noise. After being split, the feathers were glued to the shaft with spruce gum and secured with sinew line. Then each feather was trimmed in a graceful arc. Two- as well as three-feather vanes occurred. In the latter the vanes always lay on three sides of the shaft; never were two vanes located on top. To contain [581 531] arrows, women manufactured quivers of tanned moosehide, three feet long and six inches in diameter, decorated with tassels and porcupine-quill embroidery. Shoulder straps also carried embroidery. Two compartments in the container separated bird from larger game arrows, both types being inserted into the quiver point first. A birch-bark bottom prevented the sharp points from piercing the hide. A man always wore his quiver under the left arm, shoulder quivers being unknown. When standing on land the hunter held his bow in an absolutely vertical position. In a canoe as well as when kneeling on land, he employed the weapon horizontally. The first and second fingers pulled the arrow. Use of the third finger to grasp the bowstring (i.e., the Mediterranean-type release) was not admitted.

411 Spears, serving as war and hunting weapons, measured from five to ten feet in length and were fitted with dint points or with sharpened, caribou-horn blades. Larger spears, used against bear and caribou, carried only flint points. Gaff hooks were of bone. Slings, employed in hunting small game, enjoyed greater use as toys than as serious weapons. From wood and caribou horn men shaped clubs used, for example, against the bear and porcupine.

224 Hunting techniques sometimes required the hunter to wait in ambush for an animal to come within range of his weapon. At other times a man was obliged to drive, track, or pursue game. An example of the first mentioned type of technique is seen in the erection of the "bear tipi," constructed when the people "really wanted a bear." A conical structure with an entry big enough to admit a bear was located in the bush and toward evening provided with a fire. The hunter spread animal fat around the shelter and then, armed with a heavy, caribou-horn club, crawled inside to wait. Presently, if the man's plans were realized, a bear came around, attracted by the smell of the grease. As soon as the animal put its head into the structure the man struck. The evening's success need not yet be at an end. After drawing the carcass into the shelter the Indian waited on in the hope of a second bear visiting. Sometimes cubs followed a female into the ambush.

Another kind of decoy is seen in connection with hunting caribou in winter. A hunter spying caribou on a lake might fashion a decoy by spreading a caribou skin across a willow-pole framework. With this left on the ice, the hunter hid a short distance away. The animals, their curiosity aroused, came to investigate the decoy and so entered
223 within range of the man's weapon. Game birds were also hunted from ambush. For grouse and spruce hens an Indian selected a willow pole about 15 feet long and cleaned it of bark. At the end he provided a noose of split spruce line. With this implement he crept close to the birds, endeavoring to slip the snare over an animal's head, whereupon

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Dease River

vehicle. Women as well as men drew the toboggans, a harness for this purpose consisting of one moose-hide line passing around the outside of the arms and around the chest while another cord passed over the top of the head.

Snowshoe types included the round or Loucheux style (said to have been preferable because of its lighter weight) as well as the pointed variety. Function determined the length of these appliances, long shoes being best adapted for a hunter's swift travel in deep snow. Small shoes served well to break trail for a toboggan. In case of emergency a man made temporary snowshoes by bending and lashing a willow pole, which he then filled with heavy babiche line. Children usually employed such crude snowshoes throughout the winter. The customary division of labor appeared, a man constructing the framework while a woman applied the filling. Bone snowshoe needles contained a concave depression at one end that served to push the line between closely laid strands of filling.

In any season the order to travel required men to walk ahead of women, a pattern that allowed them to break trail for the women and children. Blazes consisted of willow and other branches broken in the direction taken. Sometimes men hung moss in the branches of a tree, laid down stones to indicate a course, or cut the trunks of trees with a caribou-horn adz. A single tree felled by fire provided a convenient bridge. Occasionally more complex spans containing a number of poles provided safer means for crossing a stream. The tump line facilitated packing and pack sticks remained unknown. Baby packs consisted of tanned skin padded with moss. In this container the child faced away from the mother. When old enough to leave the moss bag a youngster rode facing the mother on the latter's back supported by a baby strap that was passed around the outside of the arms and tied in front of the woman's breast. Such belts were often decorated with porcupine-quill embroidery. Bark baby carriers were not made.

For communication between traveling groups, the Indians sometimes made use of smoke signals, a single smoke calling attention to a game kill. Also runners might be sent to invite people to the scene of a kill, young men being able to cover 20 miles by running in a single day. Picture writing or drum language were both lacking.

For water transportation the Dease River people relied on rafts, moose-skin boats (which occasionally reached a length of 20 feet), dugouts, and spruce-bark canoes. A raft contained the necessary number of poles lashed to crosspieces with tanned-skin line. Pointing the bow gave the craft greater speed. An earthen fireplace was often situated somewhat forward on a pointed raft, but people invariably spent nights on shore in the course of traveling. Two varieties of spruce-bark canoes may be distinguished, small vessels serving one or two hunters and larger boats for traveling. The bark was sewn to the framework with spruce root line. Decked canoes, sails, or canoes traveling in pairs could not be recalled for the pre-contact period. Men cut paddles from spruce wood. Rounded handles were denied for these implements, the informant claiming that the upper end of the shaft contained a crosspiece on which the canoer fastened his grip. Such crutch-like handles must have resembled the type in use on the Northwest Coast. A ridge was left on the center of the blade, the edges of which might be decorated with notches [illegible] the wood.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

into non-detachable mittens, in which case the sleeves of the garment were provided with a lacing located under the armpits. By undoing these ties a person could free his arm from the sleeves when he required greater freedom of movement for the performance of camp tasks. Considerable care went into the manufacture of a parka, the task being accomplished with the use of a stretching frame over which the finished article was mounted.[10] Inside the garment, next to the stomach, a pocket of caribou hide held feather duffel that contributed to warmth. Decoration consisted primarily of porcupine-quill work. Belonging perhaps to an earlier period of history than the parka was the waist-length winter coat made of skins tanned with the hair and worn with the fur innermost. Open down the front, such coats closed at the throat with "stick buttons." Another variation in winter dress consisted of coat and trouser combinations. Trouser and moccasin combinations were not limited to winter but were never donned for hunting. Winter moccasins covered feet that had first been wrapped in rabbit skin. Often moose hairs or dry grass lined the bottoms of winter footgear in order to secure greater insulation from the cold. Both sexes wore leggings, those of the man reaching to the knee and those of a woman ending somewhat lower. It is not clear if leggings constituted winter garb. Around camp in winter people wore mittens of caribou hide tanned with the hair on, while the parka and mitten combination garment made satisfactory apparel for traveling.

Young children beginning to walk wore a shirt of caribou skin reaching to below the stomach. Infants who spent a great deal of time in the moss bag needed no garment other than that container. In winter baby bags were doubled and interlined with eider-down. Around the baby's feet the mother wrapped rabbit skin. In winter moss to absorb the infant's excretions was always warmed prior to being placed next to the child's body.

A variety of headgear appears characteristic of the aboriginal period. In winter men (who lacked a parka?) enjoyed hats of woven spruce roots lined with feathers and provided with ear flaps of fur that tied under the chin. If a traveler grew warm from strenuous walking he could throw back the hat without undoing the chin ties, thus letting the article dangle in back of his neck. Skin from the head of the caribou furnished another type of headgear used by men. Both sexes wore hats of beaver or other skin with flaps extending below the ears to tie under the chin. Here a piece of rabbit skin might be placed for additional warmth. Bird skin, perhaps from the loon, supplied material for caps worn by men, women, and children. In winter they too reached below the ears. A strip of birch bark, an inch or two wide, sewn to form a circle and covered with smoked skin, provided a boy's hat. This item may have been a relatively recent novelty.[11]

Various techniques of clothing decoration undoubtedly enjoyed simultaneous popu-

[10] The sketch which the informant drew of such a frame closely resembles the frame made by the Ingalik Indians. Osgood, *Ingalik Material Culture* (1940), 233, Fig. 108.

[11] Novelty hats remain popular among the Kaska and adjoining Tahltan. A person who has worked among both the Northern Athapaskan and Northern Algonkians is quickly struck by the monotony of headgear among the latter, where almost every man and boy wears the peaked cap in every season. Professor Osgood, who pointed out to us the Northern Athapaskan's taste for varied headgear, remarked that the Indians of the Northwest Coast also reveal a considerable variety of hat styles.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

larity among the Cassiar Indians. Many garments carried porcupine-quill embroidery and quills were also woven on the bow loom to produce decorative outer belts and headbands. Besides being richly adorned with quills a woman further enhanced her dress with "the hard pellets" obtained from the tripe of moose. Skin fringes enjoyed great popularity, being strung across the shoulders of a man's coat and suspended from the lower edge of the parka. Red earth mixed with a small amount of grease or balsam pitch provided a paint applied with the fingers to clothing. The designs of such painting appeared in pairs, for example on the left and right sides of the ventral surface of the garment. Two common designs, reconstructed from memory by an informant, are indicated in Figure 5. Ground-hog skin sewn to the front of a man's winter parka probably served both for warmth and adornment. Moccasins did not carry a fur trimming. Pieces of bone, painted red and blue (blue-green color confusion obtained among the Kaska as among many American Indians) hung from coats. Blue pigment, obtainable in the vicinity of Pelly Banks, was mixed with grease or, to "really make it stick," with balsam

FIG. 5. Painted Designs for Clothing.

pitch. Black paint, the color that completed the aboriginal palette, also came from earth but appears to have been little employed for clothing decoration. Feathers did not find much place in ornament. Shamans wore a feather headdress while engaged in their professional duties and an occasional person sometimes adorned himself by sticking a feather in his hair. Feather-lined wristlets have already been mentioned.

We come now to adornment worn directly on or in the skin. Men made porcupine-quill necklaces, the quills being dyed by wives and sweethearts. Such necklaces were frequently provided with pendants hanging down in front of the body. The wrists of women carried bracelets of smoked skin decorated with porcupine-quill embroidery, while moose and caribou teeth were much fancied for necklaces. Both sexes wore quill headbands. The ear lobes of older girls and women were weighted with plugs carved from bone but no ornaments penetrated the helix. In the lower lip a woman often inserted a labret made of a small piece of fish bone.* A woman's brother-in-law frequently performed the operation that pierced the skin for these ornaments. In the process he pinched the soft flesh in a "wooden frame" (apparently consisting simply of two pieces of wood). The vise remained in place overnight and prevented the blood from flowing into the lip. Next morning the flesh was punctured and balsam pitch applied to forestall

* Among the Tlingit bone labrets in the lower lip were "a sign of womanhood" and their use was restricted to women of the upper class. The piercing of children's ears was celebrated with a potlatch. Both sexes wore nose rings. Swanton, *Some Notes on Southeastern Alaska and its People* (1905), 82; Jones, *A Study of the Tlingits of Alaska* (1914), 66-67; Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 190.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Dease River

In winter men and women added coats of ground-hog, fox, sheep, and other skins to the previously mentioned garments. People avoided fur when traveling because they feared perspiration and dangerous chilling. Woven-skin clothes originated from the pelts of ground-hogs and squirrels, the lines cut from the skins of those animals exceeding the strength of rabbit fur. Informants seemed confused about the use of parkas. One man denied their presence in the pre-contact culture (WT). Mittens completed the winter dress and gloves (?) were donned for working around camp. 291

Ordinarily in summer people wore no headgear. Sometimes men appeared with "stick hats," shaped like small tambourine drums, the frame consisting of a piece of bent and sewn spruce wood. Semitanned caribou skin furnished a covering. In the same season women sometimes dressed with woven spruce-root caps or hats of birch bark which they abandoned in winter for a triangular piece of skin that covered the head and ears to tie under the chin somewhat like a modern kerchief.

Informants called attention to two moccasin types, one older than the other. The earlier pattern came to a sharp point with the stitching running from the tip of the toes back to the tongue. The second style, commonly used today, had a blunt toe, the skin being brought up around the foot and sewn to the edges of the tongue.[14] For winter use women sewed large moccasins designed to be worn with rabbit fur, feather, or dry grass duffel.

For decoration women utilized polished fragments of bone that were sewn to garments and also skin fringes, fur trimming, and dyed porcupine-quill embroidery.[15] Both sexes indulged in ornamented outer belts containing a considerable amount of quillwork. These girdles, like headbands, occasionally consisted of solid quillwork, women weaving the quills on bow looms. Tanned-skin garments were also painted with blue (or green) and red pigments. The Dease River Indians did not add feathers or hair tufts to clothing but an informant had heard that the Etca'otena of Fort Nelson utilized hair in decorating their garments.[16] Face painting enhanced personal attractiveness, red and black paints serving for this purpose. The former color came from ocher mixed with grease. White paint seems to have been used less for adornment than as protection against the strong rays of the summer sun. The object may have been to keep the face from darkening.[17] Normally people did not cut their hair, although they frequently rubbed it with rendered bone marrow or caribou grease before combing with a fish skeleton. Wristlets adorned the lower arms of girls. For good fortune men and women wore amulets of twisted eider-duck feathers around their wrists. The use of lip plugs remains in doubt.[18] 531 ● 291 302 301 751 000

[13] A similar sequence of styles is reported for the Tahltan. "A round-toed moccasin is also made and used by the Tahltan, but they claim that this style is of comparatively recent introduction among them, being copied from moccasins worn by eastern half-breeds and whites." Teit, *Notes on the Tahltan Indians of British Columbia* (1960), 343.

[14] Among the Tahltan "porcupine quill embroidery was done on clothes and bags, and skulls obtained from the Coast were much used for personal adornment and ornamentation in general." Teit, *The Tahltan Indians* (Abbreviated) 4'n9 (1952), 488.

[15] His information is corroborated by Slave Indian informants. Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* (1946), 38.

[16] Among the Tlingit face painting furnished protection against sun and wind. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 191.

[17] It may be that Indians were of relatively late introduction and did not meet with the same scrupulous

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Dease River
Tselona

304 The use of lip plugs remains in doubt.
The nasal septum of a boy was pierced at about the age of seven, the hole being progressively enlarged with wooden plugs of various sizes. Nose ornaments continued to be worn into adulthood. A girl's mother pierced her daughter's ears around the age of ten, a porcupine quill being used for the initial operation. Some girls perforated their own ear lobes. To enlarge the hole, bone plugs of different sizes were applied. Nothing could be learned of tattooing, one informant even denying the practice.

515 Indians commonly washed their hands with a mixture of wood ashes and grease.
302 Human urine contained in birch-bark vessels supplied an effective detergent for cleaning clothes. Use of urine to wash the body was denied but the pattern is said to have occurred among the adjoining Tahltan.[30] People pared fingernails and made no special
514 effort to destroy the parings. Defecation and elimination constituted private matters, to which Indians attended in the bush. Only young children about two years old were permitted to urinate and defecate into birch bark vessels kept in the dwelling (in winter?). Following defecation the body was cleaned with moss and twigs.

291 *Tselona.* Women sewed tanned-skin clothing with both awls and true needles of bone. Rabbit-skin line was plaited for garments but no frame aided the process. Gut and fish skins found no use in clothing manufacture.

A man's basic dress consisted of an open coat reaching to the thighs and fastened with stick buttons, trousers extending upward to the thighs and attached to an inner belt by tanned-skin thongs, and the breech cloth. Women wore dresses reaching to the middle of the calf together with knee length leggings secured with line. Moccasins and decorative outer belts completed the dress of both sexes. For winter weather men wore parkas of fully tanned hide, occasionally lined with fur. No use of the parka stretcher could be recalled. Mittens packed with muskrat fur kept hands warm, while moccasin duffel of goat's hair served a similar function for the lower extremities. Dry grass found no employment as duffel. Gloves remained unknown prior to contact. Use of moccasin and trouser or coat and trouser combinations failed to be recalled. A shaman did not dress distinctively. Clothing remained unwashed as long as it was in use.

A variety of hats shared popularity. The simplest type of headgear for both sexes consisted of an approximately triangular piece of tanned skin that was lined with muskrat or ground hog fur. In wearing these, the fur rested next to the head. The lower edges tied beneath the wearer's chin thus covering the ears and cheeks. "Stick hats," made of a piece of bent and sewn birch wood covered with marten or beaver skin tanned with the hair on, were also recalled. A very decorative hat for women consisted of a loon skin. Woven spruce-root caps could not be recalled.

291 Clothing decoration featured skin fringes, pieces of bone, fur, paint, and porcupine
531 quills. Fringes commonly appeared on mittens, coats, and dresses, being added to the collar as well as across the back of the latter garment. Lynx and other fur fringes contributed to the attractiveness of parka hoods and also appeared on other items of dress.

everywhere in the Canoe. According to Jenness the Tahltan rejected the labret of the coastal people while the Carrier readily accepted the same ornament. Jenness, *Indians of Canada* (1932), 372.

[30] The Tlingit (including the Chilkat), like many other Pacific Coast people, used urine as a detergent. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 192.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Tselona
Frances Lake
Upper Liard

Red appealed as the favorite color for painting skin clothing. It was applied around the neck as well as along the front of the garment, always in straight, vertical lines. Porcupine-quill embroidery adorned coats, dresses, and mittens. Men wore arm garters of plainted quills, a woman priding herself on being able to supply her husband with such "high-toned" ornaments. 291 531 [301]

Headdresses included porcupine-quill and tanned-skin headbands, the latter embroidered with quills, and headkerchiefs of tanned skin embroidered with quillwork. Women used the kerchiefs while men wore the headbands. Necklaces and wristlets could not be recalled. At about the age of seven the like-sexed parent pierced a child's nasal septum with a bone awl. In the hole the individual carried a bone plug but never a ring. Childhood also marked the time when a mother perforated her daughter's ears. In these holes the girl inserted bone ornaments carved by men. Helix ear plugs as well as face and chin labrets remained unknown. Only a woman painted her face and the use of rendered bone marrow for hair dressing likewise remained restricted to her sex. Grouard has described the appearance of women who came to Fort Liard in 1867 from the vicinity of Fort Halkett. They were attired in moose-skin (*peux d'orignaux*) garments decorated "with a kind of pommade made of goat's grease and vermillion paint with which they had daubed their cheeks, nose, and chin." When the priest told them to stop painting their faces, because the custom displeased both God and himself, they immediately began to remove the designs.[31] With a needle and length of sinew line young people of both sexes tattooed the body. Generally a companion who possessed special skill in this technique performed the initial operation. The hair normally remained uncut. Women wore braids hanging down over the back. Fish skeletons found no place as hair combing devices, the informant asserting that the people used a comb carved from birch. Facial hair was extracted by plucking but no attempt was made to get rid of pubic or armpit hair. 291 301 304 302

Frances Lake Kaska. The aboriginal moccasin pattern of the Tutcotena featured the pointed toe with the seam running lengthwise until it joined the tongue. Pike reports seeing women who wore "a large brass ring through the nose" near Frances Lake.[32] 291 301 304

RECREATION

Upper Liard Kaska. Sometimes in the evening when chores were done and everyone had eaten, the people played. The summer and winter gatherings around a fish lake provided opportunities for recreation but no great cooperation was required for a man to amuse himself by carving small animal images from wood or outlining figures in red paint on rocks and trees. In winter children enjoyed drawing huge scrawling designs in 517

[31] Grouard, *Souvenirs de mes soixante ans d'apostolat dans l'Athabaska Mackenzie* (n. d.), 105.

[32] Pike, *Through the Subarctic Forest* (1896), 138. Field reports clothing of caribou skin as well as moose calf skin among the Pelly River Indians. These materials were sometimes "tanned with the hair on, sometimes worn with the hair inside the garment, sometimes with the hair out. Some of the more stylish use beaver for coats and hats and mitts, also in trimming garments. They use rabbit skin cut in strips and knitted for blankets, also the skins of squirrels and groundhog." Field, *Unpublished manuscript* (1913), 9.